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BOOK REVIEWS AND NOTES.

THE FIRST GRAMMAR OF THE LANGUAGE SPOKEN BY THE BONTOC IGOROT. With a Vocabulary and Texts, Mythology, Folklore, Historical Episodes, Songs. By Dr. Carl Wilhelm Seidenadel. Chicago: Open Court Pub. Co., 1910. Pages i-xxiv; 1-583. 12 full page illustrations; *Addenda Corrigenda*: pp. 587-588.

This monumental work is divided into three parts as follows: Part I, pp. 1-270, Grammar; Part II, pp. 275-475, Vocabulary; Part III, pp. 481-583, Texts. The material was obtained by the author personally from various members of the Bontoc Igorot groups who were on exhibition in Chicago in 1906-1907. These people, who come from the interior of N. Luzon, one of the Phillipine Islands, speak a language whose intricacies and general character it has been reserved for Dr. Seidenadel to present to the scientific world. To state that his task has been well done would be far too meagre a modicum of praise for this painstaking and thorough philological enthusiast who has left no stone unturned in order to make clear, even to his lay readers, the peculiarities of the particular Malayo-Polynesian dialect which he has, we may well say, discovered. He has, however, made little or no attempt to connect the Bontoc Igorot, nor to formulate its relationship, with its sister Austronesian idioms. It will be sufficient in this recension to note some of the main features of the Bontoc-Igorot, as presented by Seidenadel and to comment upon them, so far as the writer of this review feels himself competent to do, from a general philological point of view.

With regard to the phonetics of the dialect, the consonantal interchanges: *f—b*; *p—b*; *k—g*; *t—d*; *dj—d*, noted, p. 5, are all common to the Malayo-Polynesian group (see especially the Comparative Table in this review).

The glottal check (p. 9), probably identical in sound with the Arabic '*Ayin*', is not indicated by Prof. P. W. Schmidt (*Die Mon-Khmer Völker, Archiv für Anthropol.*, XXXIII, pp. 84-85), but it may be equivalent to the guttural *kh* of some of the Austronesian and Indonesian dialects. A further study of Filipino and kindred idioms might perhaps throw additional light on this point.

The vowel written by Seidenadel *æ*, a fluctuation between *o* and *u*, is clearly allied to Schmidt's *a*, a fluctuation between *ä* and *a* (p. 85). I represent this in the following table by *ö*.

The elements of the Bontoc-Igorot articles *nan*, *san*, *si*, *tja* all appear in other MP. idioms, as in the Malay indefinite *sa*, Formosan *Amia chi*, etc. (see below Table *s*. "One"). I call especial attention to Seidenadel's chapter

on the B. I. ligatures (pp. 14-16), which constitute a system of phonetic copula.

The B. I. substantive, as in all the other MP. idioms, occasionally partially reduplicates for the plural (p. 17). Furthermore, the B. I., like its sister Austronesian tongues, forms its substantive by means of prefixes, infixes, reduplication of the stem, and suffixes (pp. 18 ff.), hereby demonstrating its Austronesian character, as distinct from the Mon-Khmer tongues, described by Schmidt (*op. cit.*). These last mentioned languages, spoken on the Assam Peninsula, Schmidt has shown to be a connecting link between the people of Central Asia and Austronesia. He demonstrates, for example, by exhaustive comparisons (*op. cit.*, pp. 83 ff.), that the roots are essentially the same on the continent and islands and that the chief and fundamental difference between the Austronesian languages and the Indo-Assamese representatives of this group lies in the fact, that the Austronesian tongues seldom use the simple stem as a word, but almost always employ prefixes and infixes, while, in the Indo-Assamese idioms of this family, particularly in the Nikobar and Mon-Khmer, the stem frequently appears as an independent word. Whether the pure root-forms are the original, or whether they constitute a degradation of an older form with additions to the root, it is, as yet, impossible to predicate. Personally, the writer of the present review is inclined to the opinion that the more complicated forms are always the original, or at least are older than the simpler forms, since primitive man probably spoke articulate language, before he was able mentally to arrange an orderly system of grammatical speech. There can be no doubt, however, of the connection between the Malayo-Polynesian group, more especially its Austronesian branch, and the Mon-Khmer, which Schmidt compares with the Nikobar, Santali, Khasi, Bahnar and Stieng dialects.

Bontoc-Igorot has a system of possessive suffixes both for nouns (pp. 34 ff) and verbs (pp. 54 ff), a remnant of which probably original common MP. peculiarity, remains in the simplified Malay: *rumah-ku, rumah-mu, rumah-nya*, "my, thy, his (her, its) house," respectively. In fact, the distinction between the noun (adjective) and the verb in B. I., as in its sister idioms, is not really made, any more than is the case in other primitive speech-types (cf. my papers on the Eastern Algonquin languages in the *Amer. Anthropologist*, and note Seidenadel's remarks, pp. 51 ff.). The noun-adjective or verb in B. I. is a vocable composed of a stem with a prefix, infix or suffix. The B. I. possessive verb (pp. 67 ff.), which is a participialized verbal root with a possessive suffix, or addition, is an excellent illustration of this fact. Here should be noted the existence of an inclusive and exclusive first person plural suffix in B. I., peculiar to other MP. tongues, as well as to certain American idioms (as Algonquin). Of course, in American idioms pronominal incorporation takes place almost invariably by means of prefixation, infixation and suffixation, all of which phenomena do not appear in Malayo-Polynesian.

It will be observed that B. I. actually conjugates its verb according to a complicated system, altering the root materially for the suffix (pp. 74 ff.), as *Vkaeb*, "make," but *kápek*, "I make." This seems also to be the case in the Formosan native Austronesian dialects; cf. Paiwan *vaik*, "I go" (cf. Table, s. "go").

Dr. Seidenadel's chapters on prefixation (pp. 109-117) and on the modi-

fying auxiliary (pp. 117-134) are most illuminating. He treats exhaustively the B. I. complex system of modifying verbs (pp. 134-138); negatives (pp. 138-148); the equivalents for relative clauses, expressed usually by participial periphrases, as in other agglutinative languages (pp. 149-158); the indirect question (pp. 177-179); the method of expressing "to be" and the copula (pp. 179-186); "to have" (pp. 187-189); numerals (pp. 189-195); prepositions (pp. 196-222); adverbial expression (pp. 222-232, 233-241); conjunctions (pp. 242-257); conditional sentences (pp. 257-266) and interjections (pp. 267 ff). I cite all these instances, in order to demonstrate how very thoroughly he has done his work.

In connection with his Vocabulary, Part II, pp. 275-475, he very properly warns the student on no account to attempt to use his word-list until the preceding grammatical sections are mastered. It is, however, permissible, I think, for me to attempt to point out by means of the following Comparative Table between B. I. and six other MP. languages, the probable position of Bontoc-Igorot in the Austronesian speech-group. The Formosan material (Paiwan, Tipun, Amia) I have taken from G. Taylor's list which was originally intended to supplement his *Rambles in Southern Formosa*, but which was not published in that work, but later in the *China Review*, XVII, pp. 109-111. This Formosan material is probably approximately correct, owing to its evidently cognate character with the Austronesian languages, Malay, Javanese and the Filipino Tagalog.

	B.-I.	TAG.	JAV.	P.	T.	AM.	MAL.
Ant	<i>kúyím</i> <i>kúsiml</i>			<i>sàsek</i>		<i>kakunak</i>	
Ashes	<i>tjapo²</i>	<i>saging</i>		<i>sàke</i>	<i>nasok</i>	<i>sàke</i>	
Banana	<i>djlad</i>			<i>velivel</i>	<i>velivel</i>	<i>poule</i>	
Bird (see Fowl)	<i>aydyam</i>			<i>kaikakiam</i>	<i>kaiam</i>	<i>aiam</i>	
Black	<i>nglidi³</i>	<i>niok</i>		<i>kutsingel</i>		<i>koataengai</i>	
Blood	<i>djdla</i>	<i>aro</i>		<i>diamok</i>	<i>thzdra⁴</i>		<i>darak</i>
Body	<i>awak</i>	<i>pakpak</i>	<i>awak</i>		<i>rarik⁵</i>		
Bone	<i>tônga</i>		<i>balong</i>		<i>toelang</i>		<i>tulung</i>
Bow	<i>bandolay</i> (<i>Ilocano</i>)		<i>panah</i>			<i>pana</i>	<i>panah</i>
Butterfly	<i>akakob⁴</i>	<i>dugo</i>	<i>kupu</i>				<i>kupukupu</i>
Cat (loan word)	<i>kósha⁵</i>	<i>katouan</i>	<i>kuching</i>	<i>nau</i>	<i>nauw</i>	<i>pushi</i>	<i>kuching</i>
Child	<i>anak</i>		<i>anak</i>		<i>ilidlak</i>		<i>anak</i>
Cocoanut	<i>inyug</i> (<i>nyog</i>)					<i>avinong</i>	
Cold	<i>lâteng</i>			<i>liallâkat</i>			
Come	<i>umâliak</i> <i>paallek</i>		<i>marcin</i>			<i>paia</i>	<i>mari</i>

¹ Owing to typographical difficulties I have been unable to indicate any Bontoc-Igorot quantities in the comparative table. P., T. and A. = Paiwan, Tipun and Amia.

"Ant" = *kúyím*; the root *ku* appears in B.-I. and Amia. *Kúsim*, B.-I. has the root *s* in B.-I. and P. *sàsek*.

² *Tjapo*. Note here the variations *tj=s* (Tag., P., and Am.) with metathetic *nasok*, in T.

³ *Ngltid*; *ng* common to P. and Am. with metathetic *niok* in Tag. A similar metathesis is seen in B.-I. *Akakob*; *kob=kup* in J. and Mal., but *dugo* in Tag.

⁴ *Djdla*. Note the variations *dj=T. thz=P. di* (palatalization) and Mal. *d* in *darak*.

⁵ All foreign words. Note P. and T. *nau*, *nauw*=Chinese *mau* 'cat'.

	B.-I.	TAG.	JAV.	P.	T.	AM.	MAL.
Day	<i>dkyu</i> ⁶			<i>kadow</i>			<i>hari</i>
Deer	<i>ōgsa</i>		<i>rusa</i>				<i>rusa</i>
Dog	<i>dsō</i> ⁷		<i>asu</i>	<i>vatu</i>	<i>suan</i>	<i>atsu</i>	
Door	<i>pānguan</i> ⁸		<i>lawang</i>				
Ear	<i>kōweng</i> ⁹			<i>tsalinga</i>	<i>tangera</i>	<i>tangila</i>	<i>telinga</i>
Egg	<i>ēlog</i>		<i>undok</i>	<i>katchilo</i>	<i>utinun</i>	<i>vitaul</i>	
Eight	<i>wālo</i>	<i>valo</i>	<i>wola</i>	<i>valu</i>	<i>valu</i>	<i>varo</i>	<i>delapan</i>
Eleven	(<i>sinpōlo</i> <i>ya isa</i>)	<i>labing isa</i>	<i>sivalas</i>	<i>tapulo ita</i>	<i>tapulo ita</i>	(<i>savou</i> <i>chitsai</i>)	(<i>sapulo</i> <i>satu</i>)
Eye	<i>matā</i>	<i>butu</i>	<i>moto</i>	<i>matsa</i>	<i>mata</i>	<i>mata</i>	<i>mata</i>
Father	<i>āma</i>			<i>ama</i>	<i>ama</i>	<i>ina</i>	
Fire	<i>apuy</i>			<i>sapoe</i>	<i>apoe</i>		<i>api</i>
Fish	<i>ikan</i>			<i>chikao</i>			<i>ikan</i>
Five	<i>lima</i>	<i>lima</i>	<i>lima</i>	<i>lima</i>	<i>lima</i>	<i>lima</i>	<i>lima</i>
(see Hand)							
Flower	<i>fēnga</i>			<i>toalingin</i> ¹⁰			<i>bunga</i>
Foot	<i>tjapān</i>	<i>pal</i> ¹¹		<i>karopupan</i>		<i>saripat</i>	
Four	<i>ipāt</i>	<i>apat</i>	<i>papat</i>	<i>sipāt</i>	<i>sipāt</i>	<i>sipāt</i>	<i>empat</i>
Fowl	<i>ayōyam</i>			<i>kaiakaiam</i>	<i>kaiam</i>	<i>aiam</i>	
(see Bird)	<i>mōnok</i> (chicken)	<i>momok</i>					
Go	<i>ūmūyak</i>			<i>vaik</i>			
Good	<i>karwis</i> ¹¹					<i>ngdai</i>	
Hand	<i>lima</i> ¹²			<i>lima</i>	<i>lima</i>		
(see Five)							
Hard	<i>inkōtsū</i>	<i>malakas</i>	<i>kras</i>	<i>kutseol</i>			<i>krass</i>
Head	<i>ōlo</i> ¹³	<i>ulo</i>		<i>kuro</i>			<i>kapala</i>
	<i>tēnged</i> (back of the head)				<i>tanguru</i> ¹³		
Hog	<i>fūtug</i>			<i>vavui</i>	<i>vavui</i>	<i>vavui</i>	<i>babui</i>
Honey							
(see Water)	(<i>tjēnəm</i> = 'water of the bee')			<i>tsaenan</i> (water?)			
Hundred	<i>sin lashōt</i>					<i>simoeout</i>	
Husband	(<i>asā ūwa</i> <i>ay lalāki</i>)	(<i>assoua</i> <i>lailaikai</i>)	<i>assoua</i>				
Large	<i>tsaktsāki</i>		<i>gedel</i> ¹⁴	<i>katsa</i>		<i>takai</i>	
Leaf	<i>tōfō</i> ¹⁵	<i>dahun</i>					<i>dawn</i>
Little	<i>aklt</i>		<i>chili</i>	<i>kidi</i>	<i>makiting</i>		<i>kitchil</i>
Louse	<i>kōtō</i> ¹⁶	<i>kutu</i>	<i>kutu</i>	<i>kutso</i>	<i>kuto</i>	<i>kutu</i>	<i>kutu</i>

⁶ *Akyu* seems metathetically connected with P. *kadow*. The Mal. *hari* is, no doubt, the same root: *h=k* and *d=r* (?).

⁷ The element *su(tu)* appears to mean 'dog'; cf. also Mal. *andj-ing* clearly the same stem, by metathesis *andj=ndja=su(tu)*.

⁸ Common stem *ang*.

⁹ Common stem *ng*.

¹⁰ There is no connection between these *pa*-stems and the Hind. *pa'on* 'foot'.

¹¹ Stem *ka=nga*.

¹² Three out of the seven languages here compared regard the hand as a bunch of five (fingers).

¹³ *Olo*, *ulo=k-uro*, *kap-ala*. B.-I. *tēnged=tan* in T. *tanguru*.

¹⁴ Note J. *ged-e* P. *k-t*=metathetically B.-I. *ts-k*, Am. *t-k*.

¹⁵ B.-I. *tōfo*=J. *dahun*; i. e., *t=d* and B.-I. *f=h* (*dahun*), seen also between Hawaiian *wahini* and Samoan: *fafini* 'woman'. In Mal. *dawn*, the aspirate has disappeared.

¹⁶ *Koto*; stem *to (s')*; cf. Santali: *se* 'louse' and Mon-Khmer: *chai*; Bantar: *si*, Khasi: *ksi*, the latter with the *k*-Anlaut, as in the forms given above; (cf. Prof. P. W. Schmidt, *Archiv für Anthrop.*, XXXIII. p. 97).

	B.-I.	TAG.	JAV.	P.	T.	AM.	MAL.
Male	<i>laldki</i>			<i>okadilai</i>			
Man	<i>laldki</i>	<i>laldki</i>		<i>okadilai</i>			<i>lakilaki</i>
Mosquito	<i>kömaa</i> ¹⁷		<i>nyamok</i> ¹⁷				<i>nyamok</i>
Mother	<i>ina</i>	<i>ina</i>	<i>mbol</i> ¹⁸	<i>kina</i>	<i>ina</i>	<i>ina</i>	<i>ma</i> ¹⁸
Nail (hand or foot)	<i>koko</i>		<i>kuku</i>				<i>kuku</i>
Nine	<i>siam</i>	<i>siam</i>	<i>sanga</i>	<i>siva</i>	<i>siva</i>	<i>siwa</i>	<i>sambilan</i>
Nose	<i>ileng</i>	<i>ilong</i>	<i>idong</i>				<i>idong</i>
Oil (Cocanut)	<i>lana</i>	<i>longis</i>	<i>lungo</i>	<i>liaoliao</i>	<i>liaoliao</i>	<i>liaoliao</i>	
One	<i>isa</i>	<i>isa</i>	<i>sa</i>	<i>ita</i>	<i>ita</i>	<i>chitsai</i> ¹⁹	<i>satu</i> ¹⁹
Pig (see Hog)							
Rain	<i>ötjan</i>	<i>ulan</i> ²⁰	<i>hudam</i>	<i>kumudjel</i>	<i>kumudjel</i>	<i>ural</i>	<i>hudjan</i>
Rat	<i>ötöt</i>					<i>itu</i>	
River	<i>wānga</i>			<i>pana</i> ²¹			
Road	<i>djālan</i>	<i>dam</i>	<i>malaku</i>	<i>diaran</i>	<i>raran</i>	<i>lalan</i>	<i>jalan</i>
Saliva	<i>töbfa</i>					<i>supa</i> ²²	
Salt	<i>astn</i>	<i>astn</i>				<i>china</i>	
Seven	<i>pito</i>	<i>pito</i>	<i>pitu</i>	<i>pita</i>	<i>pita</i>	<i>pito</i>	<i>tujoh</i>
Silver	<i>bilak</i>	<i>pilak</i>	<i>perak</i>		<i>peso</i>	<i>peso</i>	<i>perak</i>
Six	<i>inim</i>	<i>anim</i>	<i>nanam</i>	<i>unum</i>	<i>unum</i>	<i>unum</i>	<i>anam</i>
Skin (of buffalo, etc.)	<i>kötjil</i>	<i>balat</i>	<i>kulit</i> ²³	<i>kalits</i>			<i>kulit</i>
Smoke	<i>tjubldek</i>			<i>tsuvuil</i>		<i>atsuvuil</i>	
Sour	<i>impakashā-eng</i>		<i>asam</i> ²⁴		<i>hasim</i>	<i>atchichem</i>	<i>masam</i>
Sun (see Day)	<i>dkyu</i>			<i>kadow</i>	<i>kadow</i>		
Ten	<i>pōlo</i>	<i>sampo</i>	<i>pulah</i>	<i>pulo</i>	<i>pulo</i>	<i>pulo</i>	<i>sapulo</i>
Thirty	<i>tolōn pō'o</i>	(<i>tallo ampo</i>)	<i>talupulah</i>	<i>tulupulo</i>	<i>tulupulo</i>	<i>tulupulo</i>	<i>tigapulo</i>
Thousand	<i>lfo</i>	<i>isanlibo</i>					
Three	<i>tōlo</i>	<i>tallo</i>	<i>talū</i>	<i>tulu</i>	<i>tulu</i>	<i>tolu</i>	<i>tiga</i>
Tongue	<i>djila</i>	<i>dila</i>	<i>ilat</i> ²⁵		<i>lidan</i> ²⁵		<i>lidah</i>
Twelve	(<i>sin pōlo ya djūa</i>)	(<i>labing deloua</i>)	<i>rolas</i>	<i>tapulo nusa</i>	<i>tapulo nusa</i>	(<i>tusa kotsavou</i>)	<i>sapulodua</i>
Twenty	<i>djuān pō'o</i>	<i>diouaampo</i>	<i>rongpuluh</i>	<i>nusapulo</i>	<i>nusapulo</i>	<i>tusapulo</i>	<i>duapulo</i>
Two	<i>djūa</i>	<i>diloua</i>	<i>loro</i>	<i>nusa</i>	<i>nusa</i>	<i>tusa</i>	<i>dua</i>
Water	<i>tjənum</i> ²⁶		<i>banyu</i>	<i>lalium</i>	<i>ranu</i>	<i>nanum</i>	
Woman ²⁶	<i>fafdyi</i>	<i>baibai</i>		<i>vavaien</i>	<i>vavaien</i>	<i>vavaheian</i>	<i>bini</i> (wife)

The following significant fact then becomes at once apparent.

From the eighty of Seidenadel's Bontoc-Igorot words compared and

¹⁷ Metathesis between B.-I.: *kömaaö* and J.: *nyamok*.

¹⁸ Note the variant *m* in J. and Malay.

¹⁹ Amia and Malay have the demonstrative elements resp. *chi* and *sa* before the stem *s=t=ts*.

²⁰ The changes *l=d=dj=r* are common in the MP. languages.

²¹ Paiwan: *pana* is the same word as B.-I. *wānga*. There is no connection with Hind *pani* 'water'.

²² Am. *supa* clearly contains all the elements of B.-I. *töbfa*.

²³ Note the metathesis: *tjil=lit, lits*.

²⁴ The common stem-elements seem to be sibilant + nasal (*m, ng*); viz., B.-I.: *shūeng=sam=sim=chem*.

²⁵ The stem denoting 'water' seems to be *n* (*ly, ny*) *u* (*m*).

²⁶ The stem *fa* appears also in B.-I.: *fa/i si ongonga* 'womb'. This stem *a* clearly= P., T., Am., *va*; also Tag. and Mal. *b*. Note also Hawaiian: *wahini*; Samoan: *fafini* 'woman'.

discussed herein, it appears that the three Formosan dialects above mentioned preponderate in resemblance to B. I. over Tagalog, Javanese and Malay, there being a hundred and eighteen resemblances to B. I. in Paiwan, Tipun and Amia, as opposed to eighty-four in Tagalog, Javanese and Malay. The following small table will illustrate the number of close and fairly close resemblances to B. I. of the six MP. languages compared in the Comparative Table:

TAG.	JAV.	PAIWAN	TIPUN	AMIA	MALAY	
18	17	21	22	22	16	Close
10	13	23	14	16	10	Fairly Close

I am not prepared to state what conclusion should be drawn from such a phenomenon. Formosa was probably populated originally both from the Chinese side and from the East. It seems possible that the eastern colonists were of an Austronesian substock not far removed from that of the Igorots. A subsequent investigation of other Igorot dialects might throw a valuable light on this subject, and it is to be hoped that Dr. Seidenadel will be able to prosecute his labors still further in this direction.

Dr. Seidenadel's third part (pp. 481-583) consists of texts, all new and valuable from the point of view of folk-lore and linguistics. One could wish that he had also collected the melodies to a few songs, as an illustration of this remarkable people's musical development.

This work stands forth as a noteworthy contribution to the still involved science of the Malayo-Polynesian languages, and Seidenadel's labors cannot be overlooked by any conscientious specialist in this group. What the author's English style here and there lacks (as, for example, p. 277) is amply compensated for by the thorough erudition he has displayed in handling an absolutely new material, collected most expertly by himself.

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TILL DET ANDLIGA LIVVETS FILOSOFI. By *Allen Vannérus*. Stockholm: A. Bonnier.

This work, the latest of a long series of philosophical works by this writer, contains in its preface a criticism of contemporary Swedish philosophy, which the author finds lacking in actuality and life, with "no spiritual energy, no fermenting ideas, no problems under debate, no criticism, nothing actuated by a strong will, much less anything that is struggling forward with spontaneous force." There is no encouragement for philosophical research in Sweden. When not long ago the Rector of the University of Stockholm gave out a statement of the needs of the institution, he did not even mention philosophy, though that subject has no representative on the faculty of the university. "Statistics and other such blessings must come first. This is very natural and consistent. We live in the age of social utilitarianism. 'Social' has a religious meaning. Little houses and gardens where one may go out and dig, that is something holy. (Of course, I do not criticize, I only state facts.) Here we stand before a revolution in the appraisal of material and spiritual values to which there are few counterparts in the world's history. But wait. *Philosophie muss sein*. It is a necessary part of higher spiritual culture." The author feels the need of a philosophical renaissance in Sweden, of a regen-